

A
PLAINE EXPOSITI-
ON OF THE ARTICLES
OF OUR FAITH, BY SHORT
questions and answers for, the
vnderstanding of the
simple.

2

Gathered by *M^r Iur Dent Mi-*
nister of the word of God: e-
speciallie for the benefit of his
owne flocke: who hauing
taught his people these
points, as carefull
that they all may
learne them:

To this end, that euerie of them
of his charge, may be able
to giue a reason of their
faith.



L O N D O N

Imprinted by *Thomas Orwin* for *William Tong,*
and *Raph Iacson*: and are to be sold in *Paules*
Church-yard, at the signe of the *Swanne.*

1589.

PLAIN EXPOSITION

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

LONDON

Printed by Thomas Gower, at the Press of the

and sold by the same Person at the

Church of the Holy Trinity

1799

A plaine exposition of
the articles of our faith by short
questions, and answers for the
understanding of the simple.

Q.



What doo the articles
of our faith containe
in generall?

A. Two things.

Q. Which be they?

A. What haue we
to beleene touching the Trinitie, & what
touching the Church.

Q. How many articles doo concerne
the Trinitie?

A. The first eight.

Q. Howe many doo concerne the
Church?

A. The foure last.

Q. Recite the articles of the faith?

A. I beleene in God the father almightie,
&c.

Q. Why doo you say I beleene, and
not we beleene?

A. Because euery man must be saued

An Exposition of the
by his owne faith, and not by another
mans Gal. 6. 5.

Q. May not one man receiue benefit
by another mans faith.

A. Yes, in the things of this life, but not
otherwise. Matth. 8. 13. Matth. 9. 2.

Q. How is this word *beleene* to bee vn-
derstood?

A. Of a liuely, and iustifying faith.
Iohn. 12. 46.

Q. What is your reason?

A. Because a dead faith cannot truly lay
hold of those things which are to be belie-
ued touching the father, sonne, and the ho-
ly Ghost. Iam. 2. 16.

Q. What doth this word *God* implic?

A. The Lord, the Lord strong, iust,
merciful, slow to anger, and abundant in
goodnes, and truerh, &c. as Exodus. 34. 6.
where the name of God is proclaimed.

Q. How many persons be there in the
Godhead?

A. Three.

Q. Which be they?

A. The father, & sonne, & the holy ghost.

Q. Are these three persons distinct in themselves?

A. Yea,

A. Yea, as appeareth in these words :
goe baptise all nations in the name of the
father, the sonne, and the holy Ghost.
Mat. 28. & againe Matt. 3. 6. Ioh. 14. 26.

Q. May they not be confounded, as the father
to be the sonne, and the sonne the holy Ghost.

A. In no wise: for that hath been the he-
resie of many.

Q. But tel me I pray thee, is the God-
head all one, and cannot be deuided?

A. Yea truely: for the scripture saith,
there be three which beare record in Hea-
uen, the father, the word, and the holy
Ghost, and these three are one. 1. Ioh. 5. 7.

Q. Tell mee further, is euery person by
himselſe God?

A. Yea truely.

Q. Then it seemeth there should be three Gods?

A. Not so: but this is a misterie which
in this life we cannot attaine vnto.

Q. But may it not bee somewhat sha-
dowed vnto our senses?

A. Yes verely: for wee see that a foun-
taine of water, the filling vp of it, and the
running out of it, although they be diuerſe
things, yet indeed are all one.

Q. Are all the persons in Trinitie of

An Exposition of the
equall greatnes?

A. *Dea.*

Q. Is not the father greater than the sonne, nor the sonne greater than the holy Ghost?

A. No, but they are all alike equall, alike eternall, alike essentiall. Math. 28. 19.

Q. What doth this word *father* note?

A. The first person in Trinitie.

Q. Why is he called father?

A. In two respects, first in respect of his sonne Christ, which is his natural and onely begotten sonne: secondly in respect of vs which are his children by adoption and grace, Ioh. 1. 14. Eph. 1. 2. 1. Pe. 1. 17.

Q. Why is God said to be almighty?

A. To distinguish him from the heathen gods which haue no might. Iere. 10. 11. Psal. 115. 3. Cor. 8. 5.

Q. Why els?

A. Because all things are governed by his prouidence. Act. 17. 25, 28.

Q. Doth Gods prouidence stretch to all things in Heauen, in earth, and the sea?

A. *Dea.*, euen to the sparrows and haire of our head, Matth. 10. 29.

Q. Dooth

Q. Dooth nothing come to passe by fortune or good luck?

A. Nothing truely.

Q. What say you then to these speeches, God send me good fortune; giue me good luck, and cast me into the sea?

A. They be prophane, and heathenish speeches denying Gods prouidence.

Q. May a Christian reape any comfort of this, that all things come to passe by Gods meere direction?

A. Very much truely, for when Gods hand is vpon vs by sickness, pouertie, standers, or any other crosse whatsoeuer of body or minde: it is a comfortable meditation to think, this is not by chaunce or hazard, but it is God our heauenly fathers doing, and therefore that we flie to him by prayer, & seeke to be reconciled vnto him by true, & vnfeined repentance. 2.Sa.16.10.

Q. If al things come to passe by Gods prouidence, then is his prouidence also in euill actions?

A. It is so, and what of that.

Q. If it be so, then God is the author of euill?

A 4

A. That

An Exposition of the

A. That followeth not, for God is the author of \bar{y} actiō, but not of the euil in \bar{y} actiō.

Q. What reason haue you for that?

A. This: there be diuers workers euen in euill actions, as God, the diuell, and wicked men, which he bleth as his instruments. Now the euil of the actions, is in the instruments, and not in God: for the actions of themselves as they come from God are good, because he directeth enerie thing to the praise of his mercie, or his iustice. Abac. 1. 12. Exod. 9. 6. Ro. 10. 17. Act. 4. 28.

Q. Shew this yet more plainly by example?

A. The carrying of the children of Israel captiue into Babilō was euil as Nebuchadnezzar did it, for he respected nothing but the satisfiing of his malice against Gods people: but yet good as God did it, for he respected the good of his people in humbling them vnder the crosse for a time, and his owne glory in working out their deliuerance.

Q. Let me haue one plaine exāple more to proue, that God & the diuel work together

gether, in one and the selfe same action?

A. In the second booke of Samuel and foure and twentie chapter, it is said that God moued Dauid to number the people: but in the first booke of the Chro. cap. 21. it is said that sathan prouoked Dauid to number them: so that here we see God, and satan both together in one action, but yet to diuers ends, as hath been shewed.

Q. Wel now I am satisfiied in this point, let vs proceede & tel me what is ment by this, that God made heauen and earth?

A. By Heauen and earth are vnderstood all things in Heauen and earth. 2. Reg. 19. 15. Act. 4. 24.

Q. By whom, and in whom hath God made Heauen and earth?

A. By and in his sonne Christ. Iohn. 1. 1. Heb. 1. 1. Heb. 1. 3. Col. 1. 16.

Q. God hauing created al things, doth he cease to gouerne the things which he hath once created?

A. No, for God rested the seauenth day from creating but not from gouerning. Iohn 5. 17.

Q. If God haue created al things, then also he made the diuels?

Q. God indeed created them, but yet not diuels

An Exposition of the
diuels but Angels of light. Col. 1. 16.

Q. How then became they diuels?

A. By their fall.

Q. How prooue you that they fell?

A. Out of the eight of Iohn, when
Christ saith he abode not in the trueth:
therefore it followeth he was in the truth.

Q. VVhat other places haue you to
prooue the fall of Angels?

A. S. Peter saith that God spared not
the Angels, that sinned, &c. 2. Pet. 2. 4. &
5. Iude saith the Angels which kept not
the first estate, &c. and Iob saith he found
folly in his Angels. Iob. 4. 18.

Q. What was the cause of the fall of
Angels?

A. We may not curiously search that,
because it is not revealed.

Q. Did God make man also?

A. Yea.

Q. Whereof did hee make him?

A. Of the dust of the earth. Gen. 2. 7.

Q. Was his soule made of the dust of
the earth?

A. No, for of his soule, it is said, God
breathed in his face the breath of life.
Genesis.

Genesis. 2. 7.

Q. It is said that God created man in his owne likenesse, how is that to be vnderstood?

A. Of the gifts, and qualities of the body, and minde, wherein hee did resemble God.

Q. Which be those qualities, and gifts?

A. Righteousnes, & true holinesse, perfect knowledge of God, in perfect both vnderstanding, and keeping of the law which was witten in his heart. Col. 3. 10. Eph. 4. 24.

Q. How was this glorious image of God lost?

A. By the fall, and disobedience of our first parents.

Q. By what meanes did they fall?

A. The diuell in the serpent beguiled the woman, and shee entised the man, and so they sinned. Gene. 3.

Q. What followed vpon this?

A. The very fouds of Gods wrath, and all miserie brake in vpon vs all: sinne entred into the world, and together with sinne came death, and the curse of GOD vpon

An Exposition of the
vpon all mankinde. Rom. 5. 12.

Q. Now that ye haue shewed me how
we were all lost, & by whom: shew me also
how this losse is recouered, & by whom?

A. This losse is recouered thow the
infinit mercy of God, and that onely by the
meanes of his sonne Christ. Rom. 5. 19.
Iohn. 3. 16.

Q. V Where is this shewed?

A. In the sixe articles following.

Q. What do they generally teach?

A. How, and by what meanes Christ
wrought out our redemption.

Q. What doth this name *Iesus* signifie?

A. A sauiour.

Q. V Why was he so called?

A. Because hee should saue his people
from their sinnes. Matth. 1. 21.

Q. What doth this name *Christ* signify?

A. Anointed.

Q. V Whereunto was hee annointed?

A. To the three great offices of King,
Priest, & Prophet. Esa. 61. 1, 2. Luk. 4. 18.

Q. Were these three kinde of persons
wont to be annointed in old time?

A. Yea, as appeareth in the scriptures.
1. Sam.

1.Sam.10.1. 1.Reg.1.39.Exod.30.30.

Leuit.8.12. 1.Reg.19.6.

Q. With what ointment were they annointed?

A. With materiall, & common ointment.

Q. VVhat did the ointment signifie?

A. The graces, and gifts of Gods spirit. Iohn.2.27.

Q. Why were Kings, Priests, and Prophets annointed, rather than any other sort of men?

A. Because the weightinesse of their callings, did most of all require it.

Q. Was Christ annointed with materiall oile?

A. No, but with the oile of gladnesse, that is the graces, and gifts of Gods spirit aboue his fellowes. psa.45.7. Io.3.34.

Q. VVhy is Christ called a King?

A. Because he ruleth and gouerneth his Church, as King and head thereof. Iere.23.5. Ezech.34.23. Hosea.3.5.

Q. How doth he gouerne his Church?

A. Outwardly by the scepter of his word and the externall gouernement therein set downe, and inwardly by his Spirit. Esay.

An Exposition of the

Esa. 11. 4. Psalm. 2. 9. Ro. 12. 7. 1. Tim. 5. 17. Luk. 17. 21. Rom. 14. 17.

A. Was his kingdome earthly?

Q. No, but altogether spirituall, for he saith, my kingdome is not of this worlde. Ioh. 18. 36.

Q. To what end is he a king?

A. To deliuer vs from all our spirituall enemies, & to gouerne vs in true righteousness. Psalm. 72. 2. Heb. 1. 8.

Q. What profit haue we by his being of a king?

A. Very much, for thereby we are made kings in him, we are enriched with spirituall graces, and made free citizens with the saintes, and of the household of GOD. Apoc. 1. 6. Ephe. 4. 8. Ephe. 2. 19.

Q. Was he also a priest?

A. Yea.

Q. After what order?

A. After the order of Melchizedech. Heb. 7. 17.

Q. What was that?

A. Such, as wherein nothing was carnall, as in the priesthood of Levi: but all things heauenly, and spirituall. He. 7. 16.

Q. What

Q. What manner of sacrifice did hee offer?

A. Not the bloud of bulls, and goates but his owne bloud, Heb. 9. 12.

Q. How did he offer himselfe and his owne bloud?

A. Through the eternall spirit that is his Godhead, for otherwise hee could not haue obtained eternall redemption for vs. Heb. 9. 4.

Q. Can none offer his bodie, and bloud but himselfe?

A. None trulie: for the Scripture vseth these phrases verie much, hee offered himselfe, hee gaue himselfe. Heb. 1. 3. 1. Tim. 2. 6. Heb. 9. 26.

Q. Is his sacrifice once offered sufficient for al, yesterdaie, to day, and for euer.

A. Yea vndoubtedlie, for the scriptures haue this word once, verie often, and againe with one sacrifice hath he consecrated for euer them that are sanctified. Heb. 26. Heb. 7. 27. Heb. 10. 4.

Q. May it not be repeated?

A. In no wise, for that is blasphemie, it accuseth Christ his death of imperfecti-
on:

on: it encrocheth vpon his right; it spyleth him of his office. Heb. 9. 26. He. 10. 18.

Q. What is the reason hereof?

A. Because it is omnisufficient, & as the holie Ghost saith; after he had offered one sacrifice for sinnes, he sitteth for ever at the right hand of God. Heb. 10. 12. Heb. 7.

25.

Q. What els?

A. Because the Priesthood of Christ is eternal: and as all the Levitical Priests and Priesthood, and shadowish seruice of the tabernacle, did aime and poynt at him: so all that is ended in him, together with all other Priests and Priesthood. Heb. 7. 24. Heb. 8. 5. Heb. 9. 8, 9. Heb. 7. 18. 12.

Q. To what end did this great priest offer vpon this great sacrifice?

A. To purge our consciences from dead works, to serue the liuing GOD. Heb. 9. 14.

Q. What profite haue wee by this Priesthood and sacrifice of Christ?

A. Exceeding great: for thereby we are reconciled vnto God, haue free accesse to the

the throne of grace, and are made Priests in him. Rom. 5. 10. Rom. 5. 2. 1. Pet. 2. 5.

Q. Let vs proceede, was he also a Prophet?

A. Yea, euen that great Prophet, which Moses forespoke of. Deut. 18. 15. Act. 3. 22.

Q. Why is he said to be a Prophet?

A. Because hee hath fully declared vnto vs the will of his father. Iohn. 1. 18. Iohn. 15. 15.

Q. Wherein did the office of the Prophets consist in old time?

A. In foure things especially.

Q. Which be they?

A. First, in expounding the law. Hos. 6. 6. Micah. 6. 8.

Secondly, in preaching the couenant of grace. Iere. 31. 31. Nahum. 1. 15.

Thirdly, in denouncing Gods wrath against the rebellious people. Mal. 4. 1. Zeph. 3. 1.

Fourthly, in foretelling things to come. Esa. 7. 8. Zach. 14. 4, 20.

Q. Hath Christ answered to al these?

A. Yea.

B

Shew

An Exposition of the

Q. Shew where?

Hee hath expounded the late most sincerely, Matth. 5. 28.

Hee hath preached the couenant of grace, Matth. 11. 28.

Hee hath threatned the iudgements against the wicked, Matth. 23. 33.

Hee hath foretold of thinges to come, Matth. 24. 2. 29.

Q. Let vs goe forward, why is Christ said to be a Lord?

A. Because hee hath dominion ouer men and Angels, Ephe. 1. 21. Phil. 2. 9.

Q. Doo you belecue that Christ was conceived by the holy Ghost?

A. Yea, most constantly.

Q. What prooffe haue you for it?

A. The first of Luke where it is written, that the holy Ghost should come vpon the virgin Mary, and the power of the most high should ouershadow her, and so she should conceiue, and beare a child.

Q. Was it of necessitie that hee should be conceived by the holy Ghost?

A. Yea, for if hee had been conceived after the common course of nature, then
he

he should haue been conceiued, and borne
in sinne, because the seede of man was
wholly defiled in Adam. Psalme. 51. 5.
Ioh. 3. 6.

Q. And what then?

A. Then hee could not haue saued vs
beeing himselfe sinfull, for hee shoulde
haue needed a sauour for himselfe. Heb.
7. 26.

Q. VVhat other reason haue you to
shewe that Christ must needs be without
sinne?

A. Because otherwise the most glori-
ous Godhead could not bee coupled with
sinfull flesh to make one person. Col. 1. 19.
Col. 2. 9.

Q. Was this perfect holinesse of Christ
shadowed in the lawe?

A. Yea, by the paschall lambe,
which therefore must bee without blemish;
by the Passouer Breaide, which
might not bee sowred with any leauen;
and by all the sacrifices, which must bee
of cleane, and sounde beastes. Exodus,
12. 5. 15. Levit. 4. 28. Mal. 1. 8.

An Exposition of the

Q. What good haue we by this?

A. Hereby we are assured, that our mediator is perfectly able to saue all those which come vnto him. And againe that the same spirit which sanctified the conception of the virgin, is able also to sanctifie our mortall bodies. Heb. 7. 25.

Q. Tell me further, doo you belecue that Christ was borne of the virgin Mary?

A. I doo.

Q. What reason is there that he should be borne of a virgin?

A. This, that the scriptures did so foretell. Esa. 7. 14.

Q. Are you perswaded that hee tooke verie flesh of the virgin?

A. Yea, for the scripture saith he was made flesh, and that his body was of flesh. Iohn. 1. 14. Col. 1. 22.

Q. Some haue held that his bodie was of the aire: others that it was an imaginarie bodie, and some againe that hee tooke no flesh of the virgin, but passed through her as water through a condiuit pipe?

A. True,

A. True, but the holy Ghost saith, hee was made of the seede of David, and hee was made of a woman. Ro. 1. 3. Gal. 4. 4.

Q. Then you are perswaded that hee had the verie powers of a humaine body, the actions, and the senses?

A. I am so.

Q. And are you likewise perswaded that he had the infirmities of the same, as wearinesse, hunger, thirst, &c?

A. Yea also, for the scriptures saith it. Iohn. 4. 6. Matth. 4. 2. Iohn. 19. 28.

Q. Doo you also beleue that he had a verie humaine soule, with the powres thereof, as will, reason, affections?

A. I doe so beleue.

Q. And are you perswaded that hee had the infirmities of a humaine soule?

A. Yea, for it is written, hee increased in wisdom, and againe not my will, but thy will bee done. Luke. 2. 52. Matth. 26. 39.

Q. VVell, I see that you are strongly perswaded of the manhood of Christ, are you not likewise also perswaded of his Godhead?

A. Yea altogether as much, for the word was God. Ioh. 1. 1.

Q. VVas hee then both GOD and man?

A. He was both. Zach. 13. 7.

Q. VVas he then two Christs, or two persons?

A. No, but the two natures of God, and man were knit together in one person Christ. Esa. 7. 14.

Q. Shew this more plainly?

A. Euen as the soule and bodie of man, although they bee of diuerse natures, yet make but one person: so the nature of God, and of man, although they bee diuerse; make but one Christ.

Q. VVas then the Godhead turned into the manhood, or the manhood into the Godhead?

A. Neither, but both did retaine their seuerall properties without any confusion.

Q. VVhether was hee our mediator as hee was man, or as hee was God?

A. Neither as he was man alone, nor as

as he was **GOD** alone, but as hee was
Christ, that is both **GOD** and man.
 1. Tim. 2. 5.

Q. VVas it then necessarie that hee
 should be both God and man?

A. Yea, altogether.

Q. VVhy was it necessarie that hee
 should be God?

A. Because otherwise he had not been
 able to saue vs. Heb. 7. 25, 26.

Q. VVhy was it necessarie that hee
 should be man?

A. Because it was the wil of **GOD**,
 that that which was lost in the nature
 of man should bee recovered in the na-
 ture of man, Genesis. 3. 15. Hebrues. 2.
 16.

Q. What other reason haue you?

A. Because otherwise wee could haue
 no access to the father. Ioh. 14. 6.

Q. VVell, let vs goe on: what was *Pon-
 tins Pilate*?

A. An heathen iudge, the gouernour
 of Iudaea.

Q. VVhy is there mention made of
 him?

An Exposition of the

A. To shew that the Jewes were now subiect to a forraigne power, according to olde Iacobs prophesie. Gen. 49. 10.

Q. Did *Pilate* giue sentence of condemnation against Christ?

A. Yea, as appeareth. Luk. 23. 24.

Q. But he seemed often to cleare him, and to pronounce him innocent, as when hee walhed his hands before the multitude, saying, I am innocent of the bloud of this iust man, looke you to it. *Matth.* 27. 24.

A. True, but therein he plaied the hypocrit. But in very deed, it was the providence of the father, to auouch the innocence of his sonne, that he should iustifie him which did condemne him.

Q. Was the sentence of *Pilate* ratified by God?

A. Yea, and the outward condemnation of Christ before Pontius Pilate, was a patterne of his condemnation before his father withall our sinnes vpon him. *Act.* 4. 28.

Q. What did Christ suffer vnder *Pontius Pilate*?

A. The

A. The curse of God, the wrath of his father, all torments due vnto our sinnes.

1. Pet. 2. 24. Gal. 3. 13. Esa. 53. 5.

Q. If he suffered all torments due vnto our sinnes, then he suffered eternal condemnation?

A. What of that.

Q. Why, was hee not then finally condemned for euer?

A. Because he was God, and therefore could not bee overcome of death: nor the diuell. Heb. 2. 14. 1. Cor. 15. 55.

Q. Why was Christ content thus to be condemned before *Pontius Pilate* as an open malefactor?

A. That he might cleare vs before the iudgement seat of his father. 2. Cor. 5. 2. Esa. 53. 8.

Q. Did our Lord Iesus suffer willingly that which he suffered?

A. Yea: for he saith, I lay downe my life of my self, that I might take it againe. Iohn. 10. 17.

Q. What dooth the word *crusifie* signifie?

A. A nailing to the crosse, because
Christ

An Exposition of the

Christ was fastened with nailes through the handes and fete, to a crosse peece of wood.

Q. Was that a more shamefull kind of death than anie other?

A. Yea, amongst the Jewes it was counted most odious, and repproachfull. Deut. 21. 23. Phil. 2. 8.

Q. What do you beleene, touching this that he was dead?

A. I doe beleue that hee was wracked and tormented vnto death, and vntill the holl of his hart burst, and hee gaue vp the Ghost Ihon. 19. 30.

Q. What did followe Christs giuing vppe the Ghost?

A. Verie fearefull things, for the baile of the temple rent, the earth did quake, the stones did cleaue, the graues did open, the bodie of the saintes did arise and appere to manie. Mat. 27. 51.

Q. And what more?

A. The Centurion & others were constrained to confesse him to bee a iust man, and the Sonne of GOD. Luke 23. 47. Matth.

Matth. 27. 54.

Q. Doo you belecue, that Christ was laid in a graue, and buried?

A. Yea: for the Scripture saith, hee was laid in a new sepulcher, wherein neuer man was laid before. Iohn 19. 41.

Q. By whom was he buried?

A. By two wortheie persons, Nicodemus and Ioseph of Arimathea, Iohn, 19. 38, 39.

Q. Why was he buried?

A. For the greater certaintie of the matter: for otherwise they might haue said after his resurrection, that his bodie was neuer laid in the graue.

Q. What is the meaning of this, that he descended into hell?

A. That hee suffered, not onely in his bodie, but also in his soule, all punishments due to our soules. Esay 53. 10, 11.

Mar. 14. 33, 34.

Q. VVhere did hee suffer these torments?

A. Upon the Crosse: for the Scripture saith, all was dispatched & done vpon the Crosse.

An Exposition of the
crosse. Col. 2. 14, 15. Col. 1. 20.

Q. When did hee suffer these horrors,
of death and condemnation?

A. Before his death in the garden
Gethsemane. Matth. 26. 36.

Q. What signes were there of his suffering,
condemnation, and the verie hellish
torments in his soule?

A. His strong cries, and teares vnto
his father, his sweating as it were drops
of bloud, his praying that if it were possible
the cup might passe. Heb. 5. 7. Luke.
22. 44. Matth. 26. 39.

Q. Was it not for feare of bodily death
that our Lord Iesus did thus crie out?

A. No, for it were against all reason to
think that the sonne of God could bee so
shaken with any feare of naturall death.

Q. What was it then?

A. Surely (as hath been said before)
it was the vntollerable wrath of his father,
and the vnspeakeable torments of
condemnation due to our sinnes, which
caused him, which had al fulnesse and perfection
of faith, to crie out as a man condemned
and forsaken.

Q. You

Q. You said euen now that he suffered al vpon the crosse, did hee then suffer nothing after his death?

A. Nothing truely.

Q. How prooue you that?

A. Because hee said befoze hee gaue bp the Ghost that all was finished; meaning the work of our redemption; and to what end then should he suffer any moze; Iohn. 19.30.

Q. Did not his soule goe downe to the place of the damned?

A. No, for his soule went to Paradise, but Paradise is not the place of the damned, therefore his soule came not there. Luk. 23.43.

Q. Yea, but this word of *Descending*, dooth seeme to importe that hee went downe some whether after his death?

A. The word of descending dooth not imploye any mutation of place in body, or soule, but of state and condition, Ioh. 3.13.

Q. It may be further objected, that this word *hel*, doth note the place of the damned; therefore Christs soule was in hell?

A. The word *hel*, dooth not alwaies in the

An Exposition of the
the Scripture note the place of the dam-
ned, but sometimes the graue, and some-
times extremitie of afflictions. Gen. 42.
38. Psal. 6. 5. Psal. 86. 13. Ion. 2. 2.

Q. VVell, but Saint *Peter* saith, that
Christ in his spirit, went and preached to
the spirites that are in prison, therefore
Christs soule was in hel amōg the dam-
ned. 1. Pet. 3. 19.

A. Saint Peter in that place dooth not
meane by the word *spirit*, his humane
soule, but his Godhead.

Q. VVhat reason can you alledge for
that?

A. This: Christ went and preached in
the same spirit, wherein he was raised vp
from the dead: but he was not raised vp
from the dead by the power of his humane
soule, but by the power of his Godhead,
therefore he went and preached, not in his
humane soule, but in the power of his
Godhead.

Q. How prooue you that he went and
preached to the spirites in prison, in the
same spirit wherein he was raised vp?

A. The

A. The verie text saith that he was put to death as concerning the flesh, but was quickened or raised by in the spirit, by the which spirite hee went and preached, &c. 1. Pet. 3. 19.

Q. I pray you then tell me, what is the meaning of Saint Peter in that place?

A. Saint Peters meaning is this, that Christ by the power of his Godhead, and diuine spirit in Noah, and not in his own humane flesh, did preach to the old world, who would neither heare nor obey the warning of Noah, and therefore are now in hell fire because of their disobedience.

Q. You say well: but I haue not yet done. For it is written in the sixteenth Psalm; *Thou wilt not leaue my soule in hell, &c.* Therefore Christs soule was in hell.

A. The Holie Ghost himselfe by the mouth of his Apostles Peter and Paule, dooth expound that place, as a prophetic of the resurrection of Christ. Actes, 2. 31. Act. 13. 37.

Q. How

An Exposition of the

A. How then must the words bee interpreted?

A. Thus thou wilt not leaue my soule, that is my dead bodie in hell, that is in the graue, for so it should be translated.

Q. Where doo you reade in the scriptures that the word *soule*, is put for a dead bodie?

A. In the second of Leuiticus, and very often in the scriptures it is put for the bodie, and the whole person. Iosua. 10. 30. 1. Pet. 3. 20.

Q. Some hold that Christ went downe after his death to *Lembus Patrum* (that is as they say the brimme of hel) to fetch our fathers from thence, and I pray you what say you to that?

A. I say they erre, not knowing the scriptures.

Q. Why?

A. For there is no such place, neither were our forefathers euer in any such place, and therefore how could Christ fetch them out, where they neuer were.

Q. How prooue you that our forefathers were neuer in any such place?

A. Be.

A. Because they were saved by the promised seed, as we are, Ihon. 8. 56. Heb.

15.

Q. How could they be saved by Christ, before he suffered?

A. Because the saving power of his death was from the beginning. Heb. 13. 8. 1. Pet. 1. 20. Apoc. 13. 8.

Q. Nowe tell mee one thing further, whether did Christ suffer these foresaide tormentes in his Godhead, or in his manhood?

A. In his manhood: for his Godhead could not suffer, but did as it were hide it selfe in the time of his suffering. Phi. 2. 7.

Q. How then was he our mediator, according to both natures?

A. Yes verie wel notwithstanding, for hee was God, not to suffer, but to overcome by suffering: which was a part of his mediation.

Q. VVhat profite haue wee by the death, and sufferings of Christ?

A. Exceeding much.

Q. Shew wherein?

A. First, thereby our sinnes are forgi-

C

uen

An Exposition of the
uen. 1. Ihon. 1. 7.

Secondly, hee hath set all at peace in
heauen and earth. Col. 1. 20.

Thirdlie, he hath taken awaie the sting
of death. 1. Cor. 15. 55.

Lastlie, he maketh sinne die in our mo-
rall bodies. Rom. 6. 4.

Q. Now that you haue shewed me the
sufferings of Christ: and the profite wee
haue by them: tell me further what be-
came of him after he was dead & buried.

A. He rose againe the third daie.

Q. Are you perswaded that he did arise
again?

A. Yea, according to the scriptures.

Q. What Scripture haue you for that?

A. The 15. chapter of the first epistle to
the Cor. where it is written that Christ
rose againe according to the scriptures.

Q. Was he seene after his resurrection?

A. Yea.

Q. Of whome?

A. Of Cephas, of Iames, of Paul, of
Marie, of the two disciples, of the twelue,
of all the Apostles: of more then fure hun-
dred brethren at once, 1. Cor. 15. 5. Iohn.
20. 18 Luk. 24. 34.

Q. How

Q. How could he possiblief rise againe,
seeing the sepulchre was watched, and the
stone sealed. Mat. 27. 66.

A. Because he was God. Rom. 1. 4.

Q. VVhat learne we out of this?

A. That neither death, hell, the graue,
nor corruption, could seaze vpon him.

Q. VVhat more?

A. That hee hath fully satisfied for all
our sinnes: for if there had bene but one
sinne vnpaid for, it would haue held him
downe still in the graue. 1. Cor. 15. 17.

Q. VVhat profite haue we by the re-
surrection of Christ?

A. First, thereby wee are iustified. Ro.
4. 25.

Secondlie, we are assured that our bo-
dies shall rise againe. Rom. 8. 11.

Thirddie, thereby wee are raised vp to
newnesse of life. Rom 6. 4.

Q. What followed his resurrection?

A. His ascention into Heauen.

Q. Did he ascend into Heauen imme-
diatlie after his resurrection?

A. No, he staid fortie daies vpon the
earth. Acts. 1. 3.

An Exposition of the

Q. What did he those fortie daies?

A. He presented himself alieue to his disciples, he had conference with them, he instructed them, he armed & prepared them against the time of triall. Acts. 1. 2, 3.

Q. How was he taken vp?

A. In a Cloud, after a visible manner, in his humane bodie, his disciples looking stedfastlie after him. Acts. 1. 9. 10.

Q. Was it necessarie that our Lord Iesus should thus ascend into Heauen?

A. It was verie meete and necessarie, that after all his sorowes and sufferings, he should possesse his chaire of estate.

Q. Had it not bene better that hee had taried still with vs vpon the earth?

A. No: for that would destroy our faith, our spiritual loue, and al our hope. 2. Cor. 5. 16. Heb. 11. 1. 2. Cor. 5. 7. 1. Pet. 1. 8.

Q. Is Christ so ascended, that hee is no more with vs vpon the earth?

A. No: for although hee be absent from vs, as touching his bodilie presence: yet is hee with vs in the power of his spirit. Math. 28. 20.

Q. What profite haue we by the ascension

cention of Christ?

A. First, thereby hee hath set open the gates of heauen, & made an open entrance to al that will come in. Ep. 2. 13. He. 10. 19

Secondlie, he maketh continuall intercession for vs. Heb. 7. 25.

Thirddie, he being ascended, will draw all vs his members vnto him. Iho. 12. 32.

Fourthly, because our head is aboue the water: therefore although we may be founded, yet can we not be stifled. 2. Cor. 4. 8. 9. 2 Cor. 6. 9.

Q. What is ment by this, *sitting at the right hand of his Father*?

A. That hee is exalted farre aboue the Angels, and all creatures whatsoeuer. Ephes. 1. 20. Phil. 2. 9. Marke. 16. 18.

Q. Hath God a right hand of flesh & bloud like a man?

A. No: for God is like no creature. Esa. 40. 18. Acts. 17. 29.

Q. How then?

A. It is a borrowed speech taken from kings, who are accustomed to set them on their right hand whom they will highlie aduance. 1. Reg. 2. 19. Psalm. 45. 9.

¶ 3

Q. But

An Exposition of the

Q. But the scripture speaketh of Gods head, eyes, nose, mouth, hands, and feet: as if he were a man?

A. That is for the weakenes of our vnderstanding, and not because he hath anie such members indeed.

Q. Shew this more fullie?

A. We cannot vnderstand heavenly things in their proper nature and being, but as they are made plaine vnto vs by earthly similitudes.

Q. What may wee learne out of this so high exaltation of our Lord Iesus?

A. That as he is able to vanquish al his enemies, so also he is able to help his frēds

Q. How long shall Christ sitte at the right hand of his father?

A. Until the consumation of al things
Acts. 3. 21.

Q. wil he the come again in the end of the world?

A. Yea, and that in visible sort, as he ascended, Acts. 1. 11. 2. Thess. 1. 7.

Q. Will hee come poorely & easely as in his first comming?

A. No, but after a most glorious, wonderfull, and dreadfull manner.

Q. How

Q. How is that?

A. In the clouds of heauen in a shoute, with the voice of the Archangell, with the sound of the last trumpet: in flaming fire, with tenne thousand thousands of Angels, 1. Th. 4. 16. 2. The. 1. 7. Dan. 7. 10.

Q. When shall he come?

A. Of that day and houre knoweth no man, but the scripture saith it is at hand. Mat. 24. 36. Heb. 10. 37. 1. Pet. 4. 7.

Q. Will he giue no warning of his comming?

A. Wee wil come very suddenly as a thiefe in the night, and as the trauaile of a womā. 2. Pet. 3. 10. 1. Th. 5. 3. Luk. 21. 25

Q. What will he do when he commeth?

A. He wil iudge both the quick & dead.

Q. what is ment by the quick and the dead?

A. Al þeuer haue bin, are, & shalbe to the end of the world, as well those þe are dead & rotten in the earth, as those which shalbe found aliue at his comming. Ap. 20. 12.

Q. Shal not the rich, mighty, & great Potentates of the earth be dispensed with, & exempted from this iudgment.

A. No, but all must make their personal appéarance. 2. Cor. 5. 10.

Q. How shall we be iudged?

A. By the word of god: the books of our consciences

An Exposition of the
consciencs shall bee opened, and euerie
man shall receiue according to his works.
Iohn. 12. 48. Daniel. 7. 10. Apoc. 20. 12.
2. Cor. 5. 10.

Q. Wil not learning, wit, policie, speach,
friendship, flattery, riches, strength, beautie,
gold nor siluer helpe in that day?

A. All these will auaille nothing: for he
will iudge the world with righteousnes,
and the people with equitie. Psal. 96. 13.

Q. What learne wee out of this, that
Christ shall be our iudge?

A. First, wee learne to our comfort,
that hee shall be our iudge, which is our
mediator.

Secondly, that in the meane time wee
liue an holy and godly life, in feare, and
trembling, as those which looke for that
great day of appearing. 2. Peter. 3. 11.
Tit. 2. 13.

Q. Now that you haue shewed mee
your faith in the Sonne: it remaineth that
you tell me also, what you beleue con-
cerning the holy Ghost?

A. I beleue the holy Ghost to be God,
coequall, coeternall, and coessentiall with
the

the Father and the Sonne.

Q. Where doo you finde in the scriptures that the holy Ghost is God?

A. In the first of the Acts hee is called God: & many other places doe ascribe vnto him those thinges which belong vnto none but God. 1. Cor. 2. 10. 1. Cor. 12.

11. Act. 13. 2. Matth. 12. 31.

Q. Why is the holy Ghost distinguished from the Father and the Sonne, by this adiunct *holy*, & why is he thus called?

A. Not in respect of himselfe, whose Godhead is no more holy than the father, and the sonne; but in respect of his operation and work, which he worketh in vs.

Q. Which be the speciall works of the holy Ghost in the hearts of the elect, whereby he maketh them holy?

A. He worketh in them all holy and heavenly affections. Ephe. 5. 18.

He sealeth the benefits of Christs death to their soules. Ephe. 4. 30.

He openeth their hearts to beleene the Gospell. Act. 16. 14.

Hee certifieth them of their election. Rom 8. 16.

Hee

He leadeth them into all trueth. Iohn.

16.13.

Hee teacheth them to pray. Roman.8.

16.

Q. Let vs now come to the second part of the Creede which concerneth the Church : and first tell mee what is it which ye call the Church?

A. The whole companie of those which **GOD** hath appointed vnto saluation.

Q. What dooth this word *Catholique* signifie?

A. Uniuersall , or that which goeth through the whole.

Q. VVhy is the Church so called?

A. Because it containeth all the godlie that euer were, are, or shall bee, of what place , language , or condition so euer.

Q. Is the Church alwaies visible ?

A. No : the Church is sometimes hid as the Moone vnder a cloude , as it was in the daies of Elias. 1.Reg.19.10.Apoc. 12.6.

Q. Dooth

Q. Dooth it not followe then that there is no Church at all?

A. No more, than if a man shoulde conclude there is no Goone in the Heavens, because sometimes there is none seene.

Q. Wherefore doo you call it the holy Church?

A. Because al the members thereof are holy.

Q. Can none of the wicked, and vn-holy, be of the Church?

A. No: for hee that hath not the Spirit of Christ is none of his. Romanes. 8.9.

Q. Many perswade themselves to be of the Church, who notwithstanding mock at holinesse?

A. Such doo plainly shew that they belecue not the holy but the vnholp Church.

Q. Shal none be saued but those which be of the Church?

A. None verely: for as a vine branch cannot liue except it abide in the vine: no more can wee, except wee abide in Christ,

An Exposition of the
Christ, and be of his Church. Iohn. 15. 4.

Q. What other reason haue you to
prooue this by?

A. Because none haue any interest in
the benefits of Christs death, but only the
Church. Ephe. 5. 25.

Q. Are all that are in the Church, of
the Church?

A. No: for there bee many hipocrites
in the church, which be not of the church.
Matth. 10. 36. Act. 20. 30.

Q. Let vs proceed, what is ment by the
communion of Saints?

A. The holy fellowship of the faith-
full.

Q. What dooth this word *Communion*
signifie?

A. A knitting together in one.

Q. How are the faithful knit together
in one?

A. In two respects.

Q. Which be they?

A. First in respect of Christ their head.
Secondly, in respect one of another. Ro.
12. 5. Ephe. 4. 16.

Q. Doo you belecue that the faithful
are

are so linked together, that they are of one minde, of one heart, and of one soule?

A. Yea, for so saith the Scriptures. Acts. 4. 32.

Q. What is the reason hereof?

A. Because they are all lead with one spirite, they are children to one Father, seruantes to one master, souldiers vnder one captaine, &c. Eph. 4. 4.

Q. It is much obiected by prophane men, that there is no loue now a daies, there was neuer so little loue as now.

A. Amongst prophane Atheists and worldlings, there was neuer anie true loue, nor euer will be: but amongst the people of God there hath alwaies bene true Loue, and euer will be, Apocalips. 14. 2.

Q. Is there anie loue betwixte the wicked and the godlie?

A. No: for the one is an abhominati-
on to the other, and what fellowship hath
light with darknesse. Prouerbes. 29. 27.
2. Cor. 6. 14. Gen. 25. 22. Gal. 4. 29.

Q. Doo the godly hate the wicked,

as

An Exposition of the
as they are hated of them?

A. No: for the godly hate not the persons of the wicked, but their sinnes: but the wicked hate them with a deadly hatred. Acts. 7. 60. Prouer. 29. 10. 2. Chro. 18. 7.

Q. Doo the godly loue one another whome they haue neuer seene?

A. Yea, and therefore it is put within the compasse of things which are to be beleueed.

Q. Wherein doth this holy fellowship of the faithfull consist?

A. In this, that they haue all things common. Act. 2. 44.

Q. How vnderstand you that, haue none any propertie in their owne?

A. Yea, but amongst them things are common in vse, though not in possession. Acts. 4. 32. Acts. 5. 4.

Q. Expresse your meaning more plainly in this point?

A. My meaning is, that all the faithfull hold themselues bound before God to employ whatsoeuer gifts of bodie or mind the Lord hath indued them withall, to the mu-

mutuall benefite and comfozt one of another.

Q. Is this a certaine token that wee are of God, when we loue his children, and are neerely knit vnto them in our hearts?

A. It is an infallible p^{ro}ofe that wee are of God, when our hearts are knit vnto this holy communion of saints. 1. Ioh. 3. 14.

Q. Is it not also true in the contrarie, that they are not of God which hate his people, and their holy societie?

A. Yes verely, for it is the spirit of Satan that enuieth the spirit of God, in his elect.

Q. What is ment by Saints?

A. Al the faithfull both in heauen & earth.

Q. Be there any Saints in the earth?

A. Yea, for David saith, all my delight is in the Saints, that are on the earth. Psal. 16. 2.

Q. What say you to our mocksaings, which scornefully say these men be Saints they be all of the spirit, they knowe their seat in heauen?

A. I say they be scoffing Ishmaelites.

Q. Why,

An Exposition of the

Q. Why must wee live like Saints in this world?

A. Yea, or els wee must burne like devils in hell fire after this world.

Q. But we cannot live as Christ did.

A. True: but yet we must endenour to be holie as he is holie. Matth. 5. 48. 1. Pet. 1. 15.

Q. Let vs come to the next Article: Doo you beleieve the forgiuenes of sinns.

A. Yea undoubtedly.

Q. By whom have we forgiuenesse of our sinnes?

A. Onely by Christ.

Q. Is there no other name in heaven, nor earth, whereby we may purchase remission of sinnes?

A. None at all. Act. 4. 12.

Q. Are we not able to satisfie for our sinnes.

A. No: none is able. Luk. 17. 10.

Q. But is not satisfying flat contrarie to our faith in the free forgiuenes of our sinnes?

A. Yes altogether.

Q. Shall all men have forgiuenesse of their

their sinnes by Christ?

A. No: but those onely which are of the Church, and therefore this Article is ioyned to the former.

Q. May a Christian be fully perswaded of the forgiuenesse of his sinnes in this life?

A. Yea, or els hee doth not beleue: for faith carrieth home a perswasion into the soule. Col. 2. 2.

Q. Then belike a Christian may bee assured of his saluation in this life?

A. What els, he that knoweth not in this life that he shall be saued: shall neuer be saued after this life. 1. Ihon. 3. 2.

Q. Nay, but we must thinke wel: and hope well in Gods mercie: but we cannot be assured till we be in Heauen?

A. I say againe, that faith is no thinking: nor vaine hoping; but a full perswasion. Heb. 11. 1.

Q. Shew this more plainelie?

A. There is nothing letteth vs from saluation but our sinnes: now then if wee beleue that our sinnes are forgiuen, what

An Exposition of the
is there that should hinder vs, why wee
should not be perswaded.

Q. What doo you beleene concerning the resurrection of the bodie?

A. That as verely as Christ our head is risen from death, so shal our bodies gloriously rise againe in the end of the world.
Rom. 8, 11.

Q. How is it possible that the bodies of such as died many hundred yeares agoe, and are consumed to nothing should euer rise againe?

A. There is nothing impossible with God: it is as easie for him to raise the dead bodies out of the dust, as it was to create all things of nothing.

Q. Shall these same bodies of ours arise againe?

A. Yea, the same in substance: but changed in qualities, for this corruptible, must put on incorruption. 1. Cor. 15. 53. Phil. 2. 21.

Q. Do ye the beleene that euerie one shall stand vp with the same bones and flesh which he liued in heere, or shal God giue

giue new bodies?

A. It shall bee the verie same flesh, and the same bones, otherwise how should we be said to rise againe. Iob 19. 27.

Q. What is the reason hereof?

A. Because it doth not stand with gods iustice to make new bodies : which neuer had done good, or euill : either to reward them, or to punish them.

Q. What do you conclude then?

A. That the verie same flesh which hath sinned, shall be cast into hell : and the same flesh which hath glorified GOD in this life, shall be glorified of him for euer.

Q. What shall then follow after this resurrection?

A. Our bodies and soules being most gloriously ioyned againe togeather : wee shall raigne for euer with our Christ in the vnspeakable ioyes of Heauen.

Q. VVhat learne wee out of this?

A. First, to long after it as our home.

Secondlie, to studie to please GOD in the meane while.

Thirolie, with patience and courage
to

An Exposition of the
to go thorough stritch with all afflictions
and troubles, which are incident to the
profession of the Gospell, knowing
in our selues: that there is an
infinite recompence of re-
ward laid by for vs
in the heauens.

FINIS.



Handwritten notes:
The
as many as
will
2